3: Sahagún M-5 (1529-1590) 1951 NU7 Astec NU7

The fifth month they called Toxcatl. On the first day of this month they celebrated a great feast in honor of the god named Titlacauan, and for another name, Tezcatlipoca. This one they held to be god of the gods. In his honor, they slew, in this feast, a chosen youth who might have no blemishes upon his body, [who was] reared in all luxuries for the space of a year, [and] trained in the playing [of musical instruments], and in singing, and in speaking.

Al quinto mes llamauan Toxcatl: el primero dia deste mes: hazian gran fiesta a honrra del dios llamado Titlacaõe, y por otro nombre Tezcatlibuca: a este tenjan por dios de los dioses: a su honrra matauan en esta fiesta vn mancebo escogido, q̃ ninguna tacha tuujesse en su cuerpo: criado en todos deleytes, por espacio de vn año, instruto en tañer, y en cantar, y en hablar.

Chapter 8
Toxcatl

This feast was the most important of all the feasts. It was like Easter, and fell near Easter Sunday—a few days after. This youth, reared as hath been said, was very comely, and chosen from many. He had long hair—down to the waist.

When, on this feast, they slew the young man who had been reared for [the rôle], they at once produced another, who was to die after one year. He walked everywhere in the town finely arrayed with flowers in his hand, and with people who accompanied him. He greeted with good grace those whom he met. All knew that this one was the likeness of Tezcatlipoca, and they bowed before him and worshiped him whenever they met him.

Twenty days before this feast came, they gave this young man four comely young women reared for [the part], with whom for all the twenty days, he had carnal relations. And they changed his array when they gave him these young women: [they] clipped his hair like a war captain and gave him more finery [even] braver [than what he had had].

Five days before he was to die, they celebrated feasts for him and banquets, in cool and pleasant places. Many of the leading men accompanied him. On the arrival of the day he was to die, they took him to a pyramid or sanctuary which they called

1. Mengloid notations: Matar de dios azul.

Cap. 8.
Toxcatl

KL. Esta fiesta, era la principal de todas las fiestas, era como pascua, y caya cerca de la pascua de resurrection pocos dias despues: este mancebo criado, como esta dicho era muy bien dispuesto, y escogido entre muchos: tenja los cabellos largos hasta la cinta.

Quando en esta fiesta matauã al mãcebo que estaua criado para esto: el qual auja de morir dẽde a vn año, andaua por todo el pueblo muy ataujado con flores en la mano, y con personas que le acõpañauan saludaua a los que topaua graciosamẽte: todos sabian que era aquel a quien la ymagẽ de Tezcatlipuca: y se prosternauã delante del, y le adorauan donde qujera que le topauan.

Viente dias antes que llegasse esta fiesta: dauã a este mancebo quatro moças, bĩẽ dispuestas y criadas para esto: con las quales todos los veinte dias tenja cõuersació carnal: y mudauanle el traje, quando le dauã estas moças, cortauale los cabellos como capitã y dauãle otros ataujos mas galanes.

Cinco dias antes que muriesse: hazianle fiestas y vanquetes en lugares frescos y amenos: acompañauanle muchos principales: llegado el dia donde auja de morir: llenauanle a un cu, o oratorio que llamauã tlacochcalco. y ante que llegasse allí en vn lugar que

2. Mengloid notations: Navaj, de hilo? cayo Pan.

ders, as far down as his armpits. This was called "the flowery garment."

And from both ears hung curved, gold, shell pendants.[8] And they fitted [his ears] with ear plugs made of a mosaic of turquoise. And [he wore] a shell necklace. Moreover, his breast ornament was of white sea shells.

And then his lip plug was a slender snail shell lip plug. And hanging from his shoulders was what was like a cord bag called *icpatoxin*.[9]

Then they placed golden bracelets on both upper arms, and on both wrists they put carved bracelets with precious stones, covering almost all the forearm. And he put on his net cape like a fish-net of wide mesh with a fringe of brown cotton thread.[10] And his costly breech clout reached to the calves of his legs.

And then they placed his bells on both legs, all golden bells, called *oioualli*. These, as he ran, went jingling and ringing. Thus they resounded. And he had princely sandals with ocelot skin ears. Thus was arrayed he who died after one year.

When [the feast] of Tezcatl was drawing near, when it was approaching him, when it was coming to him, first they married him to [four] women whom they sought out [for him]. He was married in [the month of] Uey tozoztli.

And he left off, scattered in various places, and abandoned the ornaments he had had, in which he had walked about fasting, painted black. His hair was shorn; he was given a tuft of hair tied upon his forehead, like that of a war captain. Thus they bound [his hair], knotting it [with brown cotton thread] called *tochiacatl*; and they tied to his long hair[11] his forked heron feather ornament with single quetzal feathers attached.

Only twenty days he lived, lying with and married to the women. Four women he lived with, who also were cared for, for one year, in the guardian's house.

The first one was named Xochiquetzal; the second, Xilonen; the third, Atlatonan; the fourth, Uixtociuatl.

And still on the eve of [the feast of] Tezcatl, still five days from it, on the fifth day [before it], when

campa ic mapanaia, yciiacacpa quiquixtiaia: in motenoua xuchineapitli.

Auh yn jnacazxitech nenecoc pipilcatiujia tecujtlacpololli: yoan conaqujaia icoiolnacoch, teuxiujtl in tlachicalli, tlaxiuhçalolli: yoan chipolcuacatl, yn jcuzquj, oc cepa yielpancuzquj iztac cilin.

Auh njman ie yteçacauh, iteçacapiaz tecciztli: auh ycujtlapan pilcatiuh itoca Jcpatoxi, iuhquin icpaxiquipilli:

njman ie nenecoc tecujtlamatemecatl contlatlalitiuh in jacolpã, yoan in nenecoc imaquechtlan, xinmaquiztli in contetecatiuh, achi vel quitlatlamja yn jmatzotzopaz: auh çan ycuechin in quiquentiuh, iuhquin xoujlmatlatl ic cocoiaoc, tochiacatl ynic tentlaiaoalo: yoan ytlaçomaxtli quimetztopeoa:

auh njman ie ycoiol nenecoc, icxic in contlalitiuh, muchi tecujtlatl in coiolli, mjtoa oiooali: iehoatl inic xaxamacatiuh, ynic tzitzilicatiuh, ynic caquizti: yoan itzcac ocelunacace: yujn in muchichioaia, in iehoatl miquja ce xiujtl:

yn iquac ie oalacitiuh tezcatl, in ie itech ompachiuhtiuh, yn ie itech onacitiuh, achtopa tlapaliuhcatia, cihoatl qujttaia, mocioaoatiaia ipan vey toçoztli.

Auh quitepeoaia, quitlatlaliaia, quicaoa, yn jnechichioal ocatca, yn ipan omotlilçauhtinenca, moxima, mjxquatzontia, iuhquinma iautequjoa, ontlalpia, ontlacuja: ynic ontlalpia, itoca tochiacatl, xittomonjlpitica: yoan yaztaxel, quetzalmjiaoaio, itzotzocol itech quilpia:

çan cempoalilhujtl in oncioacuchtinemi, yn oncioaotinemj: naujntin in cioa q'nujcatinenca, no cexiuhtica in pialoia calpixcan:

y ce itoca xochiquetzal, ynjc vme xilone, ynjc ey Atlatona, ynjc nauj, viztociuatl.

Auh in ie itentla Tezcatl, oc macujltica, tlama-

8. "Unos zarcillos de oro" (Sahagún: loc. cit.).
9. "Llamanse a los capotillos, en aragonesco cotos bolos, de oro pedrosos en quadro de largo blancos, con sus bolas y flocadura" (loc. cit.).
10. Cf. Sahagún (Bustamante edition), Vol. II, p. 260.
11. Cf. ibid., Vol. I, p. 163. The corresponding Spanish text, however, reads: "con una pluma corvina, semejante aquella anchura de los cabellos, que tenian con sus hermosos, hechos de plumas, y con, y turquesas, muy curiosas, que ellos llamauan coxcoxtli." Clark (op. cit., Vol. I, p. 88) declares "The first kind of quetzāl [which] has a design called, by Sahagún, coxcoxtli, because of the crooked tresses in cockscomb or red rabbit's fur; the ground of whichpanels enclosed in a square of dark red, has squares of white feathers. The design is also of red cockscomb." From this, it would appear that cockscomb is red string, and cockscomb is red thong of rabbit hide.